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## IN THE DEPTHS.

BY LAURA BRIGHAM BOYCE.

Out of the depths, O God, I cry to Thee—  
Out of the depths before to me unknown;  
All Thy great billows do encompass me,  
And surging waves overwhelm my feeble  
moan.

Down in the depths, O God, I wait for Thee;  
I cannot rise except Thou bid'st me come;  
And till I hear Thee say, "Come unto me,"  
My limbs are powerless and my lips are  
dumb.

Saviour, have mercy, for I'm too weak  
To bear with Thee thy terrible baptism—  
So weak and faltering; and I faint would  
seek

Some easier path than through this dark  
abyss.

My cross lies heavy, and I cannot rise  
To follow in the path where Thou hast led;  
I weep and struggle, yet my spirit's eyes  
Cannot discern the way Thy feet have tread.

Strive and turn, yet turn me as I will,  
Strive as I may to ease my aching breast;  
Alas! my cross lies heavy on me still;  
Vainly I seek; my spirit finds no rest.

'Tis not a cross which Thou on me hast laid;  
For Thou hast said, My burdens all are light;  
But one which none own sinful hands have  
made—

Decked it with flowers and garlands, gay  
and bright.

I dreamed not 'twas a cross my hands had  
wrought;

It seemed a bright and pretty thing to wear;  
It charmed me as I gazed—who could have  
thought

'Twould be so heavy, and so hard to bear?

I cannot lay it down; Thy hand alone,  
O Christ, can ease me of this burden sore;

Thy voice alone may bid the wanderer come  
And bear again Thy easy cross once more.

Be Thou, O Christ, transfigured here again  
Unto my spirit eye; Thy garment's hem  
Let me but touch; it shall not be in vain;  
I shall be headed, O Babe of Bethlehem!

## EDUCATIONAL UNIFICATION.

BY MELVILLE M. BIGELOW, M. A.

As a hint to some suggestions bearing upon the educational interests of our Church, let me give an outline of the public school system of Michigan, where it is conceded, I believe, that educational unification has been more fully attained than elsewhere in America.

The system is very simple. It begins, as in the East, with the district school, which is found in its simplest form in the country parts and in the smaller villages. In the larger villages and in the cities, where there are several districts, provision is made for a union of the same, which, when perfected, forms the well-known union school. A central building is erected, and a graduation established. This graduation, beginning a step in advance of the position occupied by the separate district schools (which still remain, forming feeders to the union school), ends in the high school. In the last named department a uniform course of study is adopted throughout the State, corresponding exactly with the course prescribed for admission to the University of Michigan — to which institution the graduates generally proceed, there meeting upon a common level of preparation. The University is itself a part of the State system, receiving support largely from the State treasury (by which means it is enabled to give free instruction), and completing the course of State education.

The whole system, while it is one of natural progression, is one also of feeders. But it is to the relation of the high school to the State University that I wish to direct particular attention. The University has a constant and yearly increasing source of supply, sufficient alone to make its undergraduate classes larger than those of any other school, except those of Yale and Harvard.

Now, there is nothing in this system of which the Church may not well and easily avail itself. We have three institutions bearing the name of University, which seem likely to become such in fact, located respectively in the Eastern, Middle, and Western States — the Boston, the Syracuse, and the Northwestern

— not to mention the Pacific and the Nashville of the Church South). The location of the three first named, had it been determined at the same time upon one common plan, could have been more fortunate. About equally distant — not to be precise — no two within three hundred miles of each other, each in rich, prosperous, and populous sections of the country, and each in or near large cities, with the many advantages there afforded — what more could be desired in respect of location?

Let then the trio above named, to be increased to a quintette by-and-by, be, what from their situation and resources they seem destined to become, the chief educational institutions of the Church. Let the men of mind be called thither, and let the men of money send thither their funds. This is indeed the tendency of the day, so that one of the elements of unification is working out its own end.

The next step should be directed, and that too while the time is suitable. My suggestion, borrowed from the large success of the University of Michigan, is that in each of the great divisions, Eastern or New England, Middle, and Western, the conference seminaries mark out a course of instruction in conformity with the requirements for admission to the freshmen class of the University of their division, and make themselves tributary to that institution. The smaller colleges would continue to obtain a local support, and those who might desire to enter them from the seminaries would be fully prepared. Instead of receding into obscurity and decay, as some imagine will be the case by the growth of the universities, the colleges will be fed to some extent by the same sources, and continue to accomplish their work.

It must be held, however, as has often been remarked, if many of our so-called colleges would resolve themselves into what they in reality are — seminaries, and render themselves tributaries to the universities. Instead of scattering half-earned degrees, they would thus put themselves in a position to advance the standard of education, and thereby promote the interests of the Church and the country. If, for instance, Albion College, in Michigan, located as it is, almost under the shadow of the State University, would abandon the difficult attempt to support an undergraduate course, and prepare young men and women for the Northwestern University, it would be of far greater value to Methodism. It would not be necessary for the institution to surrender its charter or change its name. Many a young man in Michigan, intending to enter the ministry, but preferring not to go beyond the State, would be glad to find a suitable curriculum at Albion. It would be an easy matter in such cases to establish one or two professorships of theology; and the more divinity schools we have, the better.

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of the future. It might be more difficult after the death — may it come late — of Mr. Judd. Complications might then arise concerning the effect of removal upon the property.

My remarks have relation only to the method of unification, and I do not care to consider the proper disposition to be made of buildings. I imagine, however, that less difficulty would be felt upon this point than upon almost any other — especially in view of the style of the buildings at Middletown. A lease of the property, the establishment of a school of technology, or of a conference seminary, or of both, are among the old heroic forms.

One readily sees the stimulus to invention given by a Christian civilization as he looks on the steel ploughs of England, side by side with the wooden ploughs of Africa, or compares the weaving in the Japanese department, by the power of a woman's arms and limbs, to the action of the hundreds of steam spindles from Manchester — although culture has dwelt for ages with China, India, Egypt, yet these in the manufacturing and inventive department, are hardly represented at all. Not only the productions, but the people of all nations are here on exhibition — although, except in the head-covering, nearly all wear the European and American style of dress; and even in the faces there are very few that could be surely assigned to any one nationality. One feels here more than ever that God has "made of one blood all nations of men."

At one point on the grounds there is a series of drinking-bars for the different nations — wine for the Frenchman, beer for the German, Madeira and Port, for the Portuguese and Spaniard, ale for the Englishman, and whisky for the American. The imprudent raising of prices at the hotels at the beginning of the season, and the fear of cholera (both of which are imaginary impediments now), have prevented the expected crowd, and only about fifty thousand, including twelve thousand on free tickets, enter the Exposition daily.

The Glyptothek is a fine collection of ancient and modern sculpture — those of Thorwaldsen and Canova attracting especial attention. The Old Pinacothek ranks next to the Louvre in Paris, as a picture-gallery, and contains a very large collection from the old masters. Among the very ancient pictures, Holbein's St. John and St. Paul are prominent, although a careful eye can but notice the anachronism of "modern bound Bibles" in the hands of the Apostles. But such anachronisms are found through all the galleries of Europe in the most famous pictures. Mary is frequently dressed in the garb of a modern nun, and Mary Magdalene in an Italian brocade. Ruben's painting of the meeting of Jacob and Esau represents them as provided, in wonderful abundance, with armour, spears, and modern bridles. A multitude of such cases might be cited. The whole collection presents nothing more delicate in conception and finish than the Werff Gallery of Bible pictures. The face of Mary in the "Annunciation," full of unspeakable joy, the young life of Christ in the picture that represents him "Among the Doctors," and the sad yet kindly expression of the "Ecce Homo," linger still in our hearts as the most satisfactory representation of those scenes that we have found any better.

The main object of our visit here, however, was the Methodist Theological Institute, to which Rev. D. Nippert, the President, welcomed us cordially. The building is the gift of an American Methodist, Mr. Martin, whose name is adopted by the institution itself. The institution now has two professors and sixteen students, and is in a most prosperous condition. Study and exercise, both physical and spiritual, are happily combined in its plan of culture. A large garden and a large "circuit," with a score of appointments, are the gymnasiums for this exercise. Pleasant rooms and good board are furnished to the students free, the economy of the institution enabling a young man to be educated for his great work for about three hundred dollars. In one or two cases an American gentleman has himself to support one such student, and the institution needs more of help in just this way. Members of the families of Bishops Kingsley, Clark, and Harris were stopping for a while at Frankfort, and Bishop Foster had only just left, after a most profitable and pleasing visit at the Conference.

In conversation with Brother Nippert we learned that the "group system," as it is called, or the modern Sunday-school which was introduced into Germany with the first missions of our Church, and now widely adopted, by the efforts of Mr. Woodruff, a few years ago, has now obtained a foothold in most of the cities of Germany. But few are found in the classes except children, for the reason that at fourteen nearly all the children are "confirmed" by the State Church, and are then entitled to dance and partake of the communion, and consider themselves as among the "big folks," and hence they are very likely to "graduate" at once from Sunday-school.

Some of the finest specimens of modern sculpture to be seen in Europe are in exhibition here. It is a striking and pleasing fact to notice, that instead of a servile copying of the old nude heroes and goddesses, these sculptors have caught the spirit of this age, and childhood is the most frequent and popular subject. Of the twelve masterpieces of sculpture that would usually be selected as the best in the Exposition, ten are vivid representations of childhood's moods, studies and sports. The boy sculptor, cutting his dog's head in the handle of his cane; the children playing with soap-bubbles; the child unwilling to pray; and another one spilling a pan of milk, are among the best. The hearts of sculptors have been turned by the current of the age from the fathers to the children — from the men

of old time to "the coming man" — the present child; and we think most visitors are really more pleased with these than with the most famous of the old heroic forms.

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## DOCTRINAL PAPERS.

## GOSPEL PERFECTION—ITS

## NATURE.

## SECOND PAPER.

BY PROF. JUNIUS.

By this I mean the perfection provided in the Gospel, as the heritage of God's "holy ones." That it is sanctification, or of the same nature, I do not believe; but what I may or may not believe is, in itself, of very little interest to the readers of the HERALD. What does the Gospel record teach? Is a question of deepest interest to every lover of "the truth as it is in Jesus."

Words are the vehicles of thought—the representatives of ideas; they are thought pictures. How, then, can we better apprehend the idea, or thought, by studying the words that represent it? For the purpose of showing as clearly as possible the distinctness of "gospel perfection," I devote a few sentences to that with which it is generally confounded, viz.: Sanctification.

To represent this work, the Divine Teacher uses two words, viz: *agiazo*, "to make holy," and *katharizo*, "to make clean"—the former used only to indicate a moral cleansing, while the latter is applied to both moral and physical cleansing. There is a striking fitness in their use—the one showing the work to be a cleansing; the use of the other limiting it to that form or kind of cleansing that makes holy. *Agiazo*, though of frequent use in the New Testament, and also in the Septuagint of the Old, is not found in the Greek of the ancients. A cleansing that makes holy was not a factor in their philosophy; they therefore had no use for a word representing such a thought.

The verb occurs in the New Testament twenty-nine times; and is rendered "be holy" once, "hallowed" twice, and "sanctify" twenty-six times. The nature of a work cannot be more clearly indicated by the use of words than in this instance. It is to make holy by cleansing, or purifying; and since only a moral cleansing can make holy, it is a moral cleansing or purifying of the human soul; and since nothing but sin can defile the soul and make it unholy, it is that washing which cleanses from the defilement of sin, and makes the soul a holy habitation for the heavenly Guest. This is Sanctification.

But to express Perfection, a different class of words is used; and that we may know their import, we will "diligently inquire of the wise"—words.

Christian Perfection, like Sanctification, is in the Greek of the New Testament two representatives. But the two words occur in their several forms of adjective, verb and noun. The adjective describes the condition or state of the soul called perfection; the verb points to the activity in its attainment; and the noun is the name of the thing attained. The most prominent of two is *teleios* (from *telos*, the end). Definition: complete, perfect, mature, full grown, of full age. It occurs in the following places: Matt. v. 48, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. xix. 21, "If thou wilt be perfect, go and sell." Rom. xii. 2, "Acceptable and perfect will of God." 1. Cor. ii. 6, "Wisdom among them that are perfect." xiii. 10, "When that which is perfect is come;" xiv. 20, "But in understanding be men." Eph. iv. 13, "Unto a perfect man." Phil. iii. 15, "As many as be perfect." Col. i. 28, "Present every man perfect;" iv. 12, "That ye may stand perfect." Heb. v. 14, "Belongeth to them that are of full age;" ix. 11, "More perfect tabernacle." James i. 4, "Let patience have her perfect work, that ye may be perfect;" i. 17, "Every good and every perfect gift;" i. 25, "Unto the perfect law of liberty;" iii. 2, "The same is a perfect man." 1. John iv. 18, "Perfect love casteth out fear."

The verb occurs twenty-three times; and since to give the passages as we have done with the adjective, would extend this article to an undue length, we must be content with its renderings. It is rendered "consecrate" once, "perfect" once, "fulfill" twice, "finish" four times, and "make perfect" fifteen times.

The noun occurs four times, as follows: Luke i. 45, "There shall be a performance." Col. iii. 14, "Which is the bond of perfectness." Heb. vi. 1, "Let us go on unto perfection;" vii. 11, "If therefore perfection were by the Levitical priesthood."

*Artios* (from *aro*, to fit, adapt, finish) means entire, complete, perfect, fit, proper; and occurs but once, II Tim. iii. 17, "That the man of God may be perfect. *Katarizo* (from the last and *Kata*, intensive) occurs thirteen times, and for the sake of brevity I leave out the places and passages, and am content to say it is generally rendered "to perfect," or "make perfect." *Katartisis* (from the same) is found but once, in II. Cor. xiii. 9, "We wish even your perfection."

There are other words in the New Testament rendered "perfect," as the representative of perfect in the phrases, "perfect manner," "more perfect knowledge," "you yourselves know perfectly," "bring forth no fruit to perfection." But since these do not relate to salvation, or a condition of the soul, they come not within the purview of this discussion. I think that the above are all the words relating to the work of grace in the soul and rendered perfect in our version of the New Testament. Maturity, or completeness, is the central or leading thought of them all. None of them contain the idea of purity, only as it is incidental to, or included in that of maturity.

Christian purity or sanctification is one thing, and maturity or Christian

perfection another and a very different thing. It is wondrous strange that such a multitude of the best men the world has ever produced should confound two things so different in their nature, and so different in the words representing them, as to regard them as identical. The literature of this subject justifies the remark. The above is the evidence upon which my convictions of the distinctness of Sanctification and Christian Perfection rest. I think the premises justify the conclusion.

I am not particularly anxious that the reader believe as I do, only that he believe the truth. If it be the truth, he has a greater interest in believing it than I possibly can have in his belief. Reader, our chief concern is to know and obey the truth. Then shall we realize in our own experience the blessedness of the promise, "Ye shall know the truth, and the truth shall make you free."

ATHENS, TENN., August, 1873.

## THE WESLEYAN MINISTRY.

After the relation of their religious experiences by the young ministers, previous to their ordination, at the late session of the Wesleyan Conference, Rev. Mr. Arthur and Rev. Dr. Punshon were called upon to make addresses. The counsels of the latter eloquent minister are so tender and wholesome, that we publish them entire as reported in *The Watchman*:

Wards' terrors do harden  
Where'er they work alone;  
But a sense of blood-bought pardon  
Will melt the heart of stone.

In the President's opening remarks we had condoned the great need of the ministry of the present time in these few words, "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." Power, but not brute power, not unintelligent power, but power that could give a reason of the hope that was in it. O, if he had not permitted them to be deprived of that bright succession of those who, like themselves, first entered the wicked, and had then gone on to the Interpreter's house—the next stage of their pilgrimage—and then gone with their burden till they came to the place where stood a cross, and hard by a sepulchre; and as they looked and kept wondering the burden fell from their shoulders, and they went on their way rejoicing, not only in a sense of deliverance, but of power.

For the last five years he had had the privilege of attending similar services three thousand miles away, and without exception he had heard the ring of the same bell—the same glorious gospel melody had come from the heart of candidates in Canada as he had heard to-night. Methodism and living Christianity—he hoped those were synonymous—were the same in this respect all over the world. Although there were diversities of operations, and differences of administrations, and diversities of gifts—yet there was one Spirit working in them all, to make them partakers of one high hope of their calling.

Two things had struck him in the experiences of to-night. One was a statement made by one of the brethren, how God had honored His own Word. He remembered nothing of the sermon—not a solitary division, nor even an illustration. He knew not the texture of the sermon, but the text—the Word of God—had made a deep impression. He was reminded of an instance of a similar kind, where God honored His Word in the conversion of a local preacher in his first circuit. It was in the wilds of Cumberland, and he heard it from the man's own lips. He lived on the shores of one of those charming lakes. The only teacher he had was an heir-loom—his family Bible; and in the shadow of the brown woods, while he was pursuing his daily occupation, the Holy Spirit took the Word and fastened it on his heart. He wrested for pardon and obtained it, before he knew there was another man on the face of the earth that enjoyed it, and he became happy in the love of God. Already when Methodism was introduced he had a correct creed and the germs of a systematic theology which only needed to be classified to make a clear exposition of "the truth as it is in Jesus."

The more they honored the Word and accepted it as the instrumentality of gospel teaching, the more they were in harmony with God's mind and purposes, and the more they were likely to have mature, well-rounded Christians, thoroughly furnished to every good work.

Another thought that occurred to him was the absence of terrifying convictions. They seemed to have been won, rather than frightened. They seemed to have been brought into the divine favor by the influence of the love of the Lord Jesus Christ. A remarkable illustration of this particular method of working occurred to him at this moment. It was in the experience of three men—notably one of them—the three Japanese ambassadors who had been recently sent over to the United States to obtain instruction in commercial matters. While there they were brought to a saving acquaintance with the "truth as it is in Jesus." At the time he spoke of, they had been consciously happy in the love of the Saviour, and had been put under instruction that they might be more thoroughly acquainted with Christianity. The minister was taking them through the Apostles' Creed, and was making them understand how the truth had been perpetuated from generation to generation. All went well till he came to the words, "He shall come to judge the quick and the dead." "What is that?" they exclaimed, in a startled manner. The minister thought they were asked about their condition, and

explained that it was an obsolete word. "O," they said, "not that." It was the first entrance into the pagan mind of the idea of judgment. It was the first effect of the thought of the coming again of the Saviour to judge the world. One of them stood as if stunned into catalepsy; another paced up and down in indescribable agony; the third bent down with his elbows on the table. The silence was painful and crushing. The minister let it alone to see what would come of it. After a time the man leaning on the table raised his head and said, "O how alarmed I should have been if I had known that before I loved him." [Hear.] Was there anything finer than that in the whole history of the Spirit's work? The love of Christ had come into his heart first, so as to take away all terror of judgment, and a startling thought like this coming suddenly on the spirit lost all power to terrify it. It showed that the most effective method of preaching was not to thunder the anathemas of vengeance. To make the declaration of unlimited love—love in its disinterestedness—love in its royalty, divested of that selfishness which attaches itself to all earthly relationships—love incarnating itself that it may breathe more freely—love shedding its own blood—that was the master spell, which, like the rod of the prophet, would swallow up the enchantments of all opposing forces.

Matters were in this state when the startling news of the commencement of the great mutiny arrived. Major L——, as in duty bound, was obliged to place his services at the disposal of the Commander-in-Chief, and to have his wife join a party of ladies and proceed to Calcutta, where they might remain in safety until the country was quiet. He proceeded himself to join the General commanding the advanced guard of the army, thinking that long before the troubles would come near his home, his wife would be in safety in Calcutta. Meanwhile, Mrs. L—— and the other ladies were busy making arrangements for a hasty departure, when the alarming news came that a rebel chief with a large cavalry force was rapidly advancing upon them. The servants fled, and before the other ladies could reach Mrs. L's house, which had been previously fixed upon as a rendezvous in case of danger, the sowars surrounded and seized them, and they met the fearful fate of so many of their countrymen and countrywomen in those dark and dreadful times.

Mrs. L—— was engaged in prayer, when the Afghan butler, entering, enjoined silence, and conducting her to a dry well in the garden, where he had previously placed provisions, he carefully lowered her down, promising to come again at nightfall. All that day the poor lady remained in a suspense too horrible to think of, comforting herself as none but a true Christian can, by prayer and a firm reliance on the Almighty, and on Him alone, for she felt as if man had indeed deserted her. But at nightfall her faithful servant appeared with a bundle of his wife's clothes and some brown nut juice, and directed her, after she had stained her hands and face, to dress herself in the clothes. He then assisted her to ascend, and placing her on a grass-cutter's pony, proceeded to lead it through the rebel lines. The inviolable secrecy attaching throughout the East to all veiled women, prevented any interruptions or challenges, and they passed safely out and reached the open country, making the best of their way to the English army, which, after fifteen days' of terrible suffering, and many hair-breadth escapes, they accomplished. During that period, Mrs. L—— had contrived, in spite of her sufferings and anxiety, to have many long and serious conversations with her guide, and at length her gentle pleading and heroic courage under suffering, so convinced him, that he promised to enter the Church at the earliest opportunity.

THE CHURCH AT LARGE.

BY CECIL MARSH.

In the summer of 18—, Charles L——, having passed the necessary examinations, and obtained a cadetship in the H. E. T. Co.'s service, sailed from England, bearing with him the hopes and prayers of an aged mother, whom he was destined never to meet on earth again; and what materially assisted to cheer him, amidst the isolation of a large transport ship just starting, the promise of a fair young girl, the daughter of the rector of his parish, to join him in a foreign land, and unite her fate with his.

Having encountered the then usual trouble and monotony attending a passage round the Cape, he reached Calcutta; and on reporting himself at the faithful guide, can scarcely be described. True to his resolutions, after many conversations with Dr. —, the chaplain, Alif Khan was baptized and was admitted as a member of Christ's Church. But now a great yearning to see his young wife, and share with her the glad tidings of the Gospel, came upon him, and having obtained leave from his kind mistress, with many cautions regarding his safety, he started to bring her. On the way he was met by a rebel patrol, and brought before that very chief through whose cavalry he had escaped. Mrs. L——, and was at once confronted with a spy who affirmed that he had a few days before witnessed his baptism in the English camp. After a few questions regarding the strength of the enemy, and their probable movements, to none of which Alif Khan could be expected to make any very reliable answers, the chief paused and sternly asked him if this dreadful tale of desertion from the faith of his fathers was true, or was only a ruse to gain confidence and ingratiate himself with the English. Alif replied boldly, that he thanked God who had brought him to Christ—that it was true in every sense—and further, that he was willing to seal his faith with his blood, and that his earnest prayer was that before long all his countrymen might be brought to acknowledge Jesus as their King and Saviour. When the din caused by this avowal had subsided, he was offered life and even comparative wealth if he would only at once renounce his faith and put himself in the hands of the "Kazi" or priest—all of which offers he firmly, though quietly declined. This so enraged the fanatical sepoys around him, that they at once attacked him with their swords, and he fell gashed and covered with wounds, praying to God with his last breath to forgive them and open their eyes to the truth. I have little doubt that he is now a member of that glorious army of martyrs who have died cheerfully for their faith in all ages of the Church.

Four years soon slipped away, during which two children were born to them, who, as soon as possible, were transmitted to the care of their relatives in Europe. It deeply grieved Mrs. L's kind and Christian heart to have been perpetuated from generation to generation. All went well till he came to the words, "He shall come to judge the quick and the dead." "What is that?" they exclaimed, in a startled manner. The minister thought they were asked about their condition, and

open their eyes to the glorious light of the gospel. He simply replied by a shrug of his shoulders, and pointed out to her a copy of the government regulations, which strictly forbade any one interfering with the religious prejudices of the people, under pain of dismissal from office. She then tried what she could do in her own household, and frequently conversed with her "khan-samah" (English, butler) on the great truths and promises of the gospel, and the numerous lessons of gentleness and meekness they taught, besides often relating to him many instances in the life of our Lord. He, a strict Mussulman of Afghan descent, would generally calmly listen, out of respect to the Madam Sahib; but sometimes her quick eye would detect the quivering lip or starting tear, as some grand truth came home, touching his heart and stirring some better feeling within him.

They call themselves the Catholic Apostolic Church. Edward Irving, the founder of the set, was for many years an intimate friend of Thomas Carlyle. He died in 1835. When he first went to London he became a popular pulpit orator of the Scotch Church, attracting large and most fashionable congregations. In 1830, a servant girl in Scotland, named Campbell, began to discourse in a wild, incomprehensible way, and her hysterical ravings were declared to be a revival of the gift of tongues and of prophecy, while other manifestations of a like character occurred elsewhere, exciting much attention. Edward Irving became a believer in the supernatural origin of these phenomena, and declared that the gift of tongues should have free course in his Church. Meanwhile, Mrs. L—— and the other ladies were busy making arrangements for a hasty departure, when the alarming news came that a rebel chief with a large cavalry force was rapidly advancing upon them. The servants fled, and before the other ladies could reach Mrs. L's house, which had been previously fixed upon as a rendezvous in case of danger, the sowars surrounded and seized them, and they met the fearful fate of so many of their countrymen and countrywomen in those dark and dreadful times.

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There is considerable dramatic effect in the service. The words of the apostles and seven angels; individual societies have deacons and deaconesses, elders, evangelists and pastors, to say nothing of prophets, who are numerous, as any member of the Church may be moved to prophesy. The principal church of the Irvingites, in London Square, erected at a cost of \$150,000, resembles a Catholic cathedral. There are five Gothic windows flooding the cuneiform interior with many-hued lights, an altar, and several pulpits and lecterns, each with its robed occupant. On closer inspection one observes peculiarities. Each angel or officient wears a robe of a peculiar color. The evangelist wears red (a token of the blood of Christ), the pastor white (embroidery of purity), the angel purple and gold (purple meaning authority, and gold truth), the elder purple, the prophet blue (for skyey influences, the heavenly mind, inspiration). These four primary reasons represent the fourfold constitution of man—reason, imagination, will, affection. The majority of the robes are simple in structure, but the angel is quite gorgeous with his robes and an embroidered gold cross down his back.

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The number of priests, elders and deacons is very large. Every member of the Catholic Apostolic Church contributes to its funds one tenth of his means, and the single church on Gordon Square supports over thirty persons in sacred offices.

## THOMAS P. HUNT.

The students of Wesleyan University, thirty years ago and more, will never forget that most eloquent, witty, genial and delightful, hump-backed temperance lecturer and minister, Rev. Thomas P. Hunt. How valuable his services were in Middletown, and indeed all over New England! Gough is more dramatic, but Dr. Hunt was the most persuasive and convincing, and nearly as humorous. We did not know that he was among the living until our last Evangelist, from President Tuttle, who has just made a call upon him. Among much that we should be glad to copy, Dr. Tuttle says:

"I often picture to myself with what pleasure she must remember the glorious effect of her teaching the Gospel to that poor Afghan, during the troubled times in the far-away East. The above was narrated to me by a witness of Alif Khan's noble end, who has received since the queen's pardon.

## IRVINGITES, OR THE CHURCH OF THE PROPHETS.

M. D. Conway, in *The Cincinnati Commercial*, gives the following account of this religious body, which has several churches in this country. A graduate of Wesleyan University, late a Calvinistic Congregational minister, has become an enthusiastic member of this communion. He is, we believe, one of the "angels" of the churches. Mr. Conway says of this remarkable sect:

"They call themselves the Catholic Apostolic Church. Edward Irving, the founder of the set, was for many years an intimate friend of Thomas Carlyle. He died in 1835. When he first went to London he became a popular pulpit orator of the Scotch Church, attracting large and most fashionable congregations. In 1830, a servant girl in Scotland, named Campbell, began to discourse in a wild, incomprehensible way, and her hysterical ravings were declared to be a revival of the gift of tongues and of prophecy, while other manifestations of a like character occurred elsewhere, exciting much attention. Edward Irving became a believer in the supernatural origin of these phenomena, and declared that the gift of tongues should have free course in his Church. Meanwhile, Mrs. L—— and the other ladies were busy making arrangements for a hasty departure, when the alarming news came that a rebel chief with a large cavalry force was rapidly advancing upon them. The servants fled, and before the other ladies could reach Mrs. L's house, which had been previously fixed upon as a rendezvous in case of danger, the sowars surrounded and seized them, and they met the fearful fate of so many of their countrymen and countrywomen in those dark and dreadful times.

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## The Christian World.

MISSIONARY DEPARTMENT.  
STRONG MEN WANTED IN THE MISSIONS.

DEAR BROTHERS EDITOR:—I have received a stirring letter from one of our live young missionaries in India, who writes to me, as his former teacher, and speaks words which all the young men of the Church should hear. It is Brother Cunningham, of Lucknow, one of the most talented and promising young men that I ever met at the Wesleyan University. His letter is full of the Pauline fire. He is a robust Christian, who wants to "move at once upon the enemy's works." Let the words fly, and let the Church hear; and let the Mission Board and the Mission field catch echoes from the Church on every side. It is a private letter, written in freedom, and not meant for publication, and I put together extracts which must be read and judged accordingly. Such free spontaneous words hit where formal articles fail.

F. H. NEWHALL.

## GIVE US SUPERIOR MEN FOR MISSIONS.

We have only one or two men in the Mission who are or can be scholars. Our missionaries are not lacking in ability, but they have not the opportunity to be scholars. The duties of a pastor at home are onerous enough, as you well know; but here they are far more so. Schools, mission-buildings, native converts, itinerating trips, Sunday Schools, press duties, and various other things, that, if mentioned cannot be understood, except by those who have had this peculiar work in charge—all fill the mind and hands of our missionaries.

—I have no words to express to you my sense of our need of a Christian scholar—a man who can chop Sanscrit with the pundits of Benares, and Arabic with the maulvis, and yet preach and write the Gospel—a man full of faith and the Holy Ghost—a man who lives at the foot of the cross, enjoys the witness of the Spirit, and understands Hamilton, Mill and Spencer. You will say, how few men there are who will satisfy such demands! I know it; but if you could see the state of things here—see the acuteness of the native mind—see it waking from the slumber of superstition—and see, as we see, that Methodism is the best form of Christianity for these people, you would say—the Bishops would say—the Secretaries and the whole Church would say, "take ten of the most promising men we have, young and old, and send them to India."

I do not know as we need a resident Bishop. For all practical purposes, an average missionary would do more work here directly for the salvation of men than the prince of the bishops, if there be one, who should come here at forty-five or fifty, and expect to stay five years and go home. He would understand the work, give us a little respectability perchance, but he could not preach, and would be in close sympathy with only the European portion of our work. We want some young men who will develop into Bishops—men of piety, who are not ashamed of Methodist doctrines, and who will be able in years to come to write a literature for the native Church. If we had such men to-day our mission would have a power such as no other has.

Just look for a moment at our case. We have young men, natives, growing up and looking towards the ministry. We have no commentaries on the Scripture for them—no books of doctrine for them. I say none; we have some, but they are by no means satisfactory. A commentary for India must be written in India, by one thoroughly acquainted with the Hindoo and Mohammedan popular thought. We shall soon have—indeed we have now—thousands of boys and girls in our Sunday Schools. We need for them an indigenous literature. We need, especially here in Lucknow, a first-class man to build up a native Christian Boys' School, which shall fit boys for the entrance examination to Calcutta University—that shall, in short, be equal to the Government College. He must be a young man—the best graduate of the Wesleyan University for the past ten years will only suffice. Will you not help us get one such man. We must have far superior men to be trained up for this special purpose, or fail in our work. The Secretaries are very kind and enthusiastic, but they select under a pressure; they get good men; but what we need is *superior* men.

The young men in our seminaries do not understand this work. The Church at large think it is throwing away talent to send it here. Young men think they have to go among "heathen," who live in huts and are little above the brutes. When they come here, they find some of the lowest forms of humanity, and awful scenes of sin, vice and degradation; but they also find culture, taste, architecture, literature, mythology, poetry, and a pride of character and ancestry, a subtlety of thought and reasoning, and ingenuity in defending what seems to a western mind an absurdity, that quite throws him aback. Every point in Hindooism is defended. The same is true of Mohammedanism.

The poor people in the villages, carrying an offering to a shapeless stone set up under a tree, are so ignorant that it disheartens one to talk with them; and the educated are so subtle, ingenious, bigoted, trifling and sensual, that one almost despairs of convincing them.

Look at my own field. I have a congregation of two hundred. We had a temperance meeting here, and Brahmins, native Christians, Eurasians, a few Orthodox Hindoos, and Europeans turned out, to the number of five hundred. We met in the former reception room of the King of Oude. All these could understand English—not only

English words, but western thought. If I could deliver a course of lectures on astronomy, or any such science, I could get an audience of two hundred in addition to my own Church. I could follow this by a course on the evidences of Christianity, and could preach Christ to those who are in process of education in the government schools, and who have been accustomed to western modes of thought. Better still, I could to another class, still more inaccessible, deliver the same lectures in Hindostan. But these two hundred will not come to my church to hear me preach Christ; their friends would call them Christians. Now, we want a young man for our boys' school who will be able to do just such a thing as that—who will be able to command the attention of the educated, and lead them to examine Christianity; and with this we want a man who knows and feels Christ's saving power every day.

Their are great bugbears at home, which a man even with one year's experience in India would laugh at. It is simply amusing to read our respected and beloved Bishop Thomson's view of the dangers of the voyage and the trials incident to missionary life. There are trials occurring from the climate, and yet a man of good health and good habits, with a vacation at the end of eight years, can do, accidents and casualties excepted, a life work in India. India is the land of comfort and ease. A missionary's salary is sufficient for him to live above want, if he lives prudently. There are more starved clergymen at home than in India. The trials of missionary life are spiritual and social.

GOOD NEWS FROM ROME.—That Protestant Christianity has accomplished much, and is now doing a great work in Rome is true, if we may believe the statements of the Pope. The following is what he says in a protest recently issued. Is it not good news? Poor old man! "Prisoner in the Vatican." What will he do? He says:—

"From the day on which Rome was occupied with an armed force, the visible head of the Church has been obliged to remain a prisoner in the Vatican. Mercenary apostates and ministers of reform have come from all parts, having in mind the purpose to beat down and overthrow Catholicism here in the very seat of Catholicism itself—to corrupt with impious doctrines this metropolis, and, from a teacher of truth, render it a disciple of error. Taking advantage of the liberty conceded to all sects, to the damage of the Catholic religion, they first began secretly to scatter false Bibles, and afterward openly to invite young men and idiots to conference meetings, which at last are multiplied to such a degree, and with so much publicity, as to produce a great scandal among the people, with the peril also of a subversion of Catholicism. Fathers of families, keep yourselves and your children at a distance from the congregations of Satan, nor listen to the teachings of impious doctrines, insulting to God, to the Virgin, and to the saints—to profess which would be to incur the curses fulminated by the Church against apostates from the Catholic faith, outside of which there is no salvation, but eternal ruin. It is with great bitterness of heart that the Holy Father does not find it in his power to put a stop to so great an evil, as he certainly would be allowed to use other means (sword and bayonet) to check the insane license of impious perverts of social doctrine. The impotence in which he finds himself to hinder such great evil is an additional proof that he does not enjoy the full liberty necessary to govern the Church."

## RELIGIOUS ITEMS.

Archbishop McCloskey, it is reported, is about to establish a daily paper in New York, with a capital of one hundred thousand dollars.

Rev. Newman Hall will leave Liverpool on the 23d inst. for New York, and will make a tour of the United States before returning to England.

Prof. Dana strongly asserts that it now seems demonstrated by astronomical and physical arguments that the interior of our globe is essentially solid."

Bishop Andrews suggests that it is better for the preacher to select hymns calculated to draw out the devotional spirit rather than those which bear directly on the subject matter of the sermon.

Gavazzi, addressing an immense congregation in London recently, denounced the ritualistic tomfooleries, and was ready to affirm that even in Rome itself pantomimic performances were not carried so far as in some of the High Churches in England.

There are all sorts of business materials, but it is a novel idea to go to *The Book* for practical instruction. Rev. Joseph Hartwell makes out his case in that neat little book, entitled *The Business Man's Bible*, which treats of The Way to Success, Commercial Morality, The Life to Come, etc.

There has been quite a flurry at Madison, Wisconsin, over the enforcement of the Sabbath law. The movement at first reached only the whisky sellers, but the proprietors of saloons insisted it should be carried out to the letter, and the citizens determined so too.

Cigar stores and soda stands have no more right to violate the law than liquor saloons.

A professorship of logic and Christian evidences has been established in Bates College at Lewiston, called the Cobb professorship, in honor of J. L. Cobb, of Lewiston, who contributed \$5000 towards it. Rev. Uriah Balkan, D. D., of Lewiston, has been elected to the professorship.

A curiosity in literature in England is a farthing newspaper, entitled *The Town and Country Journal*. In reality it is less than a farthing; for a penny a week a cottager or laborer may now have his daily paper. Four pages, about the size of the *Athenaeum*, carefully edited, contain a good digest of the news of the day. The object is to supply every rural hamlet with a daily paper friendly to Christianity and good Government."

## K.

Sir Bartle Frere, Briti h Commissioner to Africa, in an address recently delivered in England, says: "The missionaries are doing a work which reminds one of the legends of Cadmus and Prometheus among the ancient Greeks; they are giving the natives art and language, teaching them the use of numbers, and civilization as well as evangelizing them."

The Rev. Dr. C. H. Fowler, at the laying of the cornerstone of the South Evanston Methodist Episcopal Church, commanded parlors in churches for social purposes. In answer to the objection that boys and girls will do their sparkling at the Church, the Doctor said: "I say, Amen. I have a daughter whom I cherish dearer than the apple of my eye. When she is of suitable age, I had rather my daughter would be courted in the house of God than in a theatre."

The Rev. John Todd, D. D., died at Pittsfield, Mass., August 24, in the 73d year of his age. Mr. T. was born in Rutland, Vt., graduated at Yale and Andover, and commenced his ministry at Groton, in 1827; in 1833, he was settled at Northampton; in 1842 he went to Philadelphia, and in 1842 to the First Congregational Church in Pittsfield. He was widely known and respected. As an author, he achieved good reputation, and his books had a wide circulation.

The *Examiner* and *Chronicle* says of the five Universalist Churches in Boston a quarter of a century ago, the two South End Churches now hold nearly all the organized Universalism. The old Murray Church is a Baptist Bethel. Ballou's old Church has been pulled down; Paul Dean's Church is Unitarian. In New York, Universalism is in a state of decline, several important Churches twenty-five years ago being now either dissolved, or in a very weakly and unpromising condition.

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BOSTON, July 5.

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BOSTON, July 5.

DEAR SIR: \* \* \* I am willing to have my name associated with Drs. H. Bartlett, and W. C. Shattuck, in the Quinine Tonic Bitters. Yours truly, GEO. C. SHATTUCK, M. D.

Sold by all Druggists.

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## HERALD CALENDAR.

Arroostook Camp-meeting,	Sept. 8
Hodgdon Camp-meeting,	Sept. 8
Rockland District Camp-meeting,	Sept. 8
Kearnsage Camp-meeting, Wilmott, N. H.,	Sept. 8
White Mountain Camp-meeting, Groton, N. H.,	Sept. 8
and New Hampshire Camp-meeting,	Sept. 8
BOSTON UNIVERSITY.	Sept. 15-20
School of Theology opens	Sept. 8
School of Law opens	Oct. 1
School of Medicine opens	Nov. 5
School of Oratory opens	Oct. 15
College of Liberal Arts opens	Sept. 15
College of Music opens	Sept. 15

## ZION'S HERALD.

THURSDAY, SEPTEMBER 4, 1873.

## THE PUBLIC SCHOOLS.

After the long vacation, the little men and women, with no abatement of their hilarity, throng the streets as we go to press, on their way to school. It is, undoubtedly, more convenient for such parents as take vacations themselves among the mountains or by the seaside, with their children, to have this very protracted release from school in the summer, and to shorten all the other periods of relaxation from study. Teachers also desire opportunity for summer touring, or for studies in natural history, as at Penobscot, under Agassiz, the present season. But for the great body of average families, and certainly for the younger children, it would be better to have shorter periods of vacation, and to increase the number of them. After so long a remission of study—from a sixth to a quarter of the year—it requires a week or two more, after the opening of the school session, to bring the long undisciplined faculties into proper action, and to settle the young students down to earnest mental labor.

There are serious moral evils growing out of these long vacations, especially in the instance of boys. The ordinary means of recreation are, after a period, exhausted, and their unresting minds are set sharply at work to devise new measures of activity and excitement. There is a personage spoken of seriously in the old proverb, against whose devices young persons are not particularly well guarded, who always finds new mischief for their idle hands. A mother, a widow, has just intimated to us the anxiety she always feels upon the opening of such a long space of unoccupied time, and the serious study it has been to her during the last two months to keep her boy from companions that would be of no advantage to him, and yet grant him such indulgences as would make his vacation a comfort and not a punishment.

The almost unbroken stretch of school attendance through the fall, winter and spring, on the other hand, becomes a very severe tax upon the bodies and minds of the young students. They become weary of the monotony of the school; and learning, which should administer more delight to the youthful pupil than eating or drinking, becomes more offensive and dreaded than disagreeable medicines. If these periods of work and play could be more judiciously arranged, and be made to hold a better correspondence with each other, there would be fewer cases of the breaking down of health among the pupils. We believe study, properly adjusted to rest, is wholesome for body and mind. We think the cases of serious injury to the children of our public schools are rare; and intelligent and conscientious teachers can readily discover any dangerous tendencies in the instances of delicate pupils, and both warn the parent and guard the child. We do not, as a general thing, or even as a common occurrence, throughout the country, that the school requirements are too exacting. The habits of the children, the neglect at home, have perhaps more to do with the breaking down of physical health, than the requirements of the school room.

We read a very sensible article, a short time since, in the *Rhode Island School Master*. The writer attributed the apparent severe pressure of the schools upon the vital forces of young girls, not to the studying in and out of school requisite to keep a good grade in the classes, but to the time required at home in the construction of the voluminous dresses which young ladies now wear. Sewing upon these, night after night, and as the custom of young American girls is, going prematurely early into company, their vital energy is exhausted before sitting themselves down to the serious work of preparing the school lesson. We have been struck with the great simplicity of the dresses of English school girls, in families of average wealth, and the equal simplicity of their lives as to social entertainments. The earlier years are faithfully devoted to physical and intellectual training. It certainly is not so much the school as the home regime that is most fault, as to any physical degeneracy noticeable among our youths.

It is providential that the great system of public instruction had been permanently established, and had obtained such a hold upon the convictions and sympathies of our people, before the sectarian discussions were originated, which have grown out of an immense and sudden immigration of foreign peoples, and particularly from the pronounced views of one great religious denomination largely composed of these new citizens, upon the question of what it calls, secular education. The public school rests upon a firm foundation now to be seriously affected, except in certain localities where the population is largely Roman Catholic. Whatever may hereafter prove to be the case, it has thus far always been true, that the public school has been far superior in

its training to the "Brothers" school; and Catholic parents, except under severe pressure, have preferred to secure for their children the best instruction. These "Brothers" schools may be greatly improved, and many of the children of Catholic parentage may be gathered into them, as they have an unquestioned right, while they sustain them by their voluntary contributions; but with the exceptions above mentioned, no perceptible effect will be had upon the common school by the establishment of these.

It behoves us to remove when necessary, from the common school, every real embarrassment. It is a school of the State, and must therefore be divested of every sectarian bias. But it is the school of a Christian State, and its instructors should be, as with rare exceptions, men and women of spotless moral character, of noble and generous sentiments, as well as good educators. The purely religious training of our children we care for in our churches and homes. To this sentiment, as uttered by the *Methodist*, the Catholic Review responds by enumerating certain newspaper scandals involving the names of parties connected with Protestant Churches—intimating that such immorality grew out of public school instruction and the deficiency of Protestant religious training. There is a fairer test than this. Take the body of our young people, educated in our public schools, and trained in our Sunday-schools, and compare them with children of the same age, baptized as Catholics and receiving such religious instruction as these children have afforded to them, and even the pupils of "Brothers" schools. Let the statistics of our Houses of Refuge and Children's Aid Societies be consulted for an answer. We can speak from an experience of years on this point. Protestant Churches and public schools, although they do not save all their attendants (and many young persons with fair opportunities and good promise fall into temptation), yet the influence of these institutions for good, as illustrated in the records of reformatory establishments, is unmistakable. We are happy to know that more vigorous measures are being taken by Romanists to save their children from lives of ignorance and vice. For this we heartily commend them. Generously endowed institutions are being established, and very intelligent and devoted men are being placed in their management. We trust they may save thousands that otherwise would be ruined. But one must be blind not to see, what has excited the notice of the civilized world, that our system of universal instruction, supplemented by our voluntary religious institutions, has accomplished remarkable results of a moral as well as of an intellectual and political character.

## WESLEYAN ORDINATION.

Rev. Luke Wiseman, the retiring President of the Wesleyan Conference, in his able and impressive ordination address, calmly and clearly responds to the patronizing invitation of Bishop Wardsorth to the Wesleyan to become reconciled to the Church, and to receive Episcopal ordination; and also to the intimations from the same and various other quarters, that John Wesley never sanctioned the rupture of his societies with the Church. Among other strong positions, he urges this:

"We therefore raise joyfully our hats once more, to the men and women of the next generation, in long and beautiful processions, pass by into their admirable schools, to sit down under the instructions of excellent teachers."

**THE EXPELLED JESUITS.**

The Jesuits recently expelled from various Catholic countries of Europe, are now busily seeking refuge in other lands. They seem to prefer to wait just over the border, so as to be ready for an early return, which they confidently anticipate. Many of them have settled in Luxembourg, right on the Prussian frontier; others have found ready asylums in Belgium and France; while yet others have wandered to England and Wales, where they are engaged in establishing convents on estates placed at their disposal by their friends and admirers. We venture to say, that with the present Romanizing tendencies so rife in England, the evangelical portion of the English Church will find them no very welcome visitors, as they certainly do not intend to respect the rights of hospitality and let their neighbors' business alone. This is not one of their failings.

They may be said to be most active in ingratiating themselves into the good graces of the people of Belgium and Luxembourg—two countries which have long been among the most priest-ridden in Europe, and which could well dispense with their blandly offered services. A few sharp-witted men are on their track, but we fear that their efforts will not be of much import. There has been in Luxembourg especially, a great deal of activity of late in the matter of founding religious schools, usually called convents in Catholic lands; and this has called out a pamphlet in French, devoted to the so-called "Controversy question," which is causing considerable stir in the Jesuitical ranks, from the developments therein made.

Luxembourg is not a very large country, but it seems to be a very favorable retreat for this gentry, and a capital soil for the production and support of foreign tares in the husbandman's field. The Redemptorists, who have been over-busy in educational matters in Germany, and who have been invited to leave from their manifest control by the Jesuits, are very strong in Luxembourg, and have made room for their oppressed brothers from Germany. A portion of them are already settled in the Capital, and larger swarms are said to be coming. They have already nestled themselves pleasantly in a fine property acquired by inheritance, and with the Convent they have connected a handsome church, built with money collected mainly from the peasants of the rural districts.

They have even kindly in some way provided the means to assist in paying for a large educational establishment for boys and young men, of which they will in this way mainly gain the epithet

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Secretary of Education. In the progress of his discourse, Dr. Haven paid a high tribute to the faithful work accomplished at Baker University, Baldwin City, Kan., and urged its generous support upon the audience. It is now bravely carried on by great personal sacrifices on the part of its devoted Faculty. We are indebted to one of its members, Rev. M. V. E. Knox, a correspondent of ZION'S HERALD, for a copy of its catalogue. In all its departments last year it gathered 124 students.

The Sixth Annual Report of the Freedman's Aid Society of the Methodist Episcopal Church is an interesting and important document. It is a very full, and on the whole, very encouraging presentation of our educational work at the South. Dr. Rust has under his charge one of the most vital home interests of the Church, and is prosecuting his work with great diligence and faithfulness, and with much success. It is the school—the Christian school—that the new citizens, and indeed every class at the South, now need. A plain, Christian education, at this hour, when the political power of this portion of our land is in the hands of the colored men, is the first great demand for themselves and for the country.

The daily papers have announced the severe illness of Dr. Cooke, of Wesleyan Academy. We learn from a private letter, the following particulars:—

He was not well during the vacation, and the latter part of it sought relief in the mountains of his native State, but returned without much if any benefit. He was able to open the new term of the 20th inst., but the new year was protracted, an attack of typhoid fever in a severe form. We hope he will soon begin to recover, although it will take some time for him to regain his strength sufficiently to resume his duties."

Dr. Cooke will have the sympathies and prayers of his brethren in his present hour of physical weakness and suffering. We have noted in another place the encouraging condition of things at the Academy with the opening of the new term. Its prospects never were brighter.

The great camp-meetings at Martha's Vineyard, Sterling and Framingham closed about the time we went to press. Next week we shall have the official reports of their services and results. The weather was very favorable, the audience large, and attended with manifest impressions. More than the usual number of conversions, for late years, are reported, and Christian members have been greatly quickened. The pastor will, without doubt, follow up this hopeful condition in the Church, and blessed religious revivals will be the result through the Conferences.

The very thoughtful, calm and Christian address of Mr. Edward H. Rogers, delivered before the Labor Union at its anniversary last May, in Park Street Vestry, has been published in a tract form. It is an earnest and quite original presentation of the duty of the Church to its own membership, on the question of the relation of capital to labor, and of its corporate action as a religious body in behalf of its poorer members. The positions of the discourse may not be readily accepted, but its sincerity and good temper merit all commendation.

If any reader of our paper is looking for a home in one of the most beautiful suburbs of Boston, by referring to the editor of this paper he can be directed to a very fine estate in the village of Newton, a few rods from the railroad depot and from the churches. A large and very convenient house, with a barn and 20,000 feet of land, well stocked with fine trees, form a particularly desirable home for a family seeking the good air of the country and all the conveniences of the city, with the best of religious opportunities.

The Congregationalist says: "There is danger that the financial year of the American Board is to close in debt, inasmuch as during the last quarter, ending with the present month, more than \$100,000 was needed in donations for the old work, and about \$12,000 for the new, in nominally Christian lands. Yet there was received in June and July but \$41,988 for the former, and \$3,228 for the latter."

Dr. Spaulding, whose death is just announced, was the oldest missionary of the American Board, though not the founder of the Ceylon mission. His memory is indissolubly linked with its history. The tidings concerning his decease are yet meager, but the date was the eighteenth day of June. The eighth of June completed the 54th year of his missionary life. Dr. Spaulding was born in Jeffrey, N. H., in 1791, and graduated from Dartmouth College in 1815, and from Andover Seminary three years later, embarking for Ceylon in June, 1819.

There having been in circulation some rumors prejudicial to the legitimacy of the marital relations of Dr. Uriah Clark and wife, of Chelsea, we learn through those well acquainted with the facts in the case, that in 1860 Dr. Clark was legally divorced from his first wife; seven years afterwards she married again; and nearly three years after he was married to his present wife. The Doctor has in his possession all the documents to prove an unimpeachable marriage record.

Rev. Henry Baker, formerly of N. E. Conference, has just closed a most successful pastorate of three years over the Waverly M. E. Church, of Jersey city, during which time a beautiful church edifice has been erected, and a large and influential congregation gathered. A farewell reception was given, and some very beautiful gifts were presented to Bro. Baker recently.

Part 19 of Zell's *Descriptive Hand Atlas of the World*, compiled and arranged by J. Bartholomew, is now out. It contains maps of Australia and the adjoining islands. These maps are executed with remarkable distinctness and beauty, and conform to the latest adjustments of Geographical Science. It is published in Philadelphia by T. Ellwood Zell, and is a subscription book.

We are pleased to find the fine article of Prof. Prentiss, reviewing Arnold's book, copied in full into the columns of the *Provincial Wesleyan*, and to read the deserved tribute of praise given in the editorial columns to this vigorous and keen writer. It would have been also grateful to us if our brother editor had been thoughtful enough to give due credit to the paper that is so fortunate as to have such an able correspondent.

An exchange says, the party of American public school teachers visiting Europe during the summer vacation, were given a reception and welcome by the London Sunday School Union, on the 9th inst. Rev. W. F. Crafts spoke with great warmth of the uniform Sunday-School Scripture lessons for all the world, and gave a pleasing account of a visit to some of the English ragged schools, expressing a high appreciation of the value of the work they were doing.

The *Heathen Woman's Friend* for September is on our table. It is beautiful in appearance, and full of interesting and affecting Missionary literature. We trust our young people will read it, and early receive into their susceptible hearts impressions of the world's need of the Gospel, which makes our land the blessed home it is.

Rev. George Sutherland, who has been laid aside from his pastoral work for two months by a severe attack of inflammatory rheumatism, has so far recovered his health as to resume again his pulpit work, preaching last Sabbath.

The Wesleyan Methodist Recorder says: "We are gratified to learn that Isaac Holden, esq., has just presented the munificent sum of £600 (near \$3,000), in aid of the erection of the new church, schools, and residences at Naples, being one tenth of the estimated cost."

E. A. Brammer writes us that Harriet L. Rawson, wife of Rev. E. A. Brammer, of West Lebanon, Troy Conference, is hopelessly ill.

The Quarterly Meeting of the Woman's Foreign Missionary Society is postponed from the 10th to the 17th of September. Parcials next week.

#### GLEANINGS OF THE WEEK.

At the Hoosac tunnel, the headings between the central and west shafts are now less than 1,200 feet apart. It has been enlarged to about its full size between the east end and the central shaft, with the exception of four hundred feet.

The funeral of the late Rev. Dr. Todd took place at Pittsfield on Thursday afternoon, August 28, and the funeral sermon was preached by Rev. Mark Hopkins, D. D., ex-president of Williams College, from the text "Be ye faithful unto death and I will give thee a crown of life." The discourse is said to have been peculiarly powerful and impressive.

Minister Washburn writes Hon. Schuyler Colfax from Paris, fully confirming J. T. Drew's statement that he *knows* Mr. C. did not receive the \$1,200 from Mr. Ames. A secretary of Mr. Washburn at the Paris legation at the time, also endorses this ex-communication of Mr. Drew.

The winter prospects of the South, according to *The New Orleans Picayune*, were never more flattering. The cotton crop is pronounced unusually excellent; the traffic in the immense grain products of the West is more and more seeking the route of that great natural highway, the Mississippi, for export; and new steamship lines for Europe augment the importance of this promising element of business. Besides, the health of the city is now assured against former unfavorable

suddenness.

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The Harford Courier says the census statistics show that in 1870 there were 1,345 deaths in the United States by suicide, but only 202 from lightning—a proportion of 1 in 6.6.

The Prussian bishops have declared war against the government, withdrawing entirely their allegiance to it, thus proclaiming war on the part of Rome against the German rulers.

A sudden and violent storm visited the Provinces on the 27th ult., inflicting great damages to the marine interests as well as to the agriculturists in the interior. A firm in this city received a despatch from Cape Breton stating that 125 vessels were wrecked.

From five to seven refrigerator cars loaded with western butter leave Chicago for the East every day.

It is reported that the Atlantic and Great Western Railway Company will extend the Shenandoah branch, now in course of construction, between Greenville and Brady, right through to Pittsburgh, thus giving the producers of the lower oil districts the advantage of competing lines to the "Smoky City."

The iron trade of this country employs 157,545 operatives and a capital of \$198,556; the lumber trade, 163,397 operatives and a capital of \$161,500,273. These are the most important branches of manufacture in the country—cotton, machinery and woolen coming next, in the order named.

The Mississippi State Republican Convention has nominated A. K. Davis for Lieutenant Governor, and James Hill for Secretary of State, both colored. It is said Senator Alcorn will be an independent candidate again. Ames for Governor.

The Iowa railroad train robbers are on the vicinity of Lexington, Mo., and the citizens are aware of their boldness.

A deficit in the Brooklyn City Treasury, amounting to \$148,000, will be made good by Mr. Sprague, the City Treasurer. Rodman, his defaulter, is arrested.

Six car loads of corn from Omaha are on the way to the Belfast sufferers by the late terrible fire, and contributions are pouring in from other sources.

The fall term of Wesleyan Academy opens finely with 250 students already, and 50 more to come. Prof. Lamb takes the art department in addition to the commercial and telegraphic. Alex. Duncan has charge of the English studies. Telegraphy is quite popular, and new machines have been purchased. Four Chinese students are living in the family of Dr. Cooke, and one in the boarding-house, making commendable progress. Dr. Cooke, the principal after organizing the school was compelled reluctantly to retire from the field by an attack of fever, but hopes soon to be at work again.

The use of steam engines for farming purposes, propelling themselves from place to place, is quite common in England. One firm alone has sold 500; and another firm has doubled that number.

Samuel Bowles, Jr., son of Samuel Bowles, of the *Springfield Republican*, is the editor of the *Union*, the only other daily in that city. The Bowles family may be said, therefore, to fill a very considerable space in the journalism of that Massachusetts town.

The steamer George Wolfe blew up on the 23d August, near St. Francis Island on the Mississippi. Twelve persons were killed outright and fifteen injured. This is one of the worst accidents which has occurred on the Mississippi River for some time, and no satisfactory explanation yet of the disaster.

The Sharon (Pa.) Herald says, a valuable body of coal, supposed to embrace about forty acres, was discovered a few days ago, one mile north of Bethel, a locality where it had been thought no coal existed.

China possesses a coal field of 127,000 square miles, but the Chinese are no miners, and by an eccentric tariff law native coal imported is liable to a duty of 20 per cent., while foreign coal is free.

France exports to us butter packed in tins, intended as an experiment. It is possible the experiment may be successful.

A curious item of imports to England is bar iron from Japan, attracted thither by the English high prices. Notwithstanding British advantages of machinery, this hand-made iron from Japan costs only half that of the English iron.

Rev. Benjamin Manner, editor of the *Christian Recorder*, African M. E. Church, received D. D., and Rev. H. H. Hunter, business manager of the same paper, M. A. from Wilberforce University recently.

The California Christian Advocate says: "On the 11th inst., in San Jose, Rev. Solomon Howard, of the Ohio Conference, died in peace. He came to the coast in May, hoping a change of climate might contribute

to the restoration of his health, but he gradually declined till the hour of his release."

The Utah Northern Railroad is moving Mountainward with good speed. Trains are now running across Bear river from Corinne to Logan.

Close connection is now made between Hannibal, Mo., and Denison, Texas, over the Missouri, Kansas and Texas railroad, which company now owns and operates 784 miles of road, all built since August, 1869.

Work on the Pacific Division of the Northern Pacific railroad is being pushed as fast as possible. There are 1,500 persons employed in grading near Tenino and vicinity.

The Wesleyan Methodist Recorder says: "We are gratified to learn that Isaac Holden, esq., has just presented the munificent sum of £600 (near \$3,000), in aid of the erection of the new church, schools, and residences at Naples, being one tenth of the estimated cost."

E. A. Brammer writes us that Harriet L. Rawson, wife of Rev. E. A. Brammer, of West Lebanon, Troy Conference, is hopelessly ill.

The Quarterly Meeting of the Woman's Foreign Missionary Society is postponed from the 10th to the 17th of September. Parcials next week.

#### GLEANINGS OF THE WEEK.

At the Hoosac tunnel, the headings between the central and west shafts are now less than 1,200 feet apart. It has been enlarged to about its full size between the east end and the central shaft, with the exception of four hundred feet.

The Wisconsin farmers have harvested their grain crops in good condition, and the yield is the largest for twelve years. The wheat is of better quality than ever before seen.

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The Peruvian government is building a railroad from Callao, on the Pacific, to Oregón, 7,000 feet above the sea level, costing \$25,000,000.

Canned coal can be mined in West Virginia and sold in New York at a profit of \$11 per ton, against \$22 for English cannel, and as good as the English too.

Boots and shoes, the soles screwed to the uppers with brass screws, are made in Philadelphia for the government. From 600 to 700 pairs per day are finished by 200 operatives, almost wholly by machinery run by steam.

The Secretary of the Illinois State Farmers' Association says that seven-tenths of the farms of Illinois are mortgaged.

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THE FOX IN THE WELL.  
BY J. T. TROWBRIDGE.

Sir Reynard once, as I've heard tell,  
Had fallen into a farmer's well,  
When wolf, his cousin, passing by  
Heard from the depths his dismal cry.

Over the wheel a well-chain hung,  
From which two empty buckets swung;  
At one, drawn up beside the brink,  
The fox leaped, and with a pink,  
And putting in his head, had slipped,  
The bucket; fox and bucket slipped,  
And hampered by the ball, he fell,  
As I have said, into the well.

As down the laden bucket went,  
The other made its swift ascent.

His cousin, wolf, begged to stop,  
Listened from the top;

Looked down, and by the upturn'd link,  
There in his bucket at the bottom,  
Calling as if the hounds had got him!

"What do you there?" his cousin cried.  
"Dear cousin wolf," the fox replied,  
"In coming to the well to draw  
Some water, what d'ye think I saw?  
I spied a hawk that still below;  
You've seen it; you did not know;  
It was a treasure! Now, behold!  
I've got my bucket filled with gold,  
Enough to buy ourselves and wives  
Poultry to lay us all our lives!

The wolf made answer with a grin:  
"Dear me! I thought you tumbled in!  
What is this? a hawk? a hawk?"

"Because I could not draw 't out;  
I called to you," the fox replied.

"First help me; then we will divide."

"How?" "Get into the bucket there."

The wolf, too eager for a share,  
Did not one moment pause to think.

There hung the bucket by the ball,  
And in it stepped. As soon he went,

The hawk for me, and his own,

Being the lighter of the two.

"That's right! ha! ha! how well you do!  
How glad I am you came to help!"

Wolf struck the water with a yelp;

The fox leaped out. "Dear wolf!" said he,

"You've been so very kind to me,

I'll help you to all to the lot,

I hope 'twill be you good." "Ahoi!

There comes the farmer!" Off he shot,

And disappeared across the lot,

Leaving the wolf to meditate

Upon his miserable fate—

To sheltering crag a victim made,

By his own goodness betrayed!

—Our Young Folks.

THE SUNDAY SCHOOL.

Sunday, Sept. 14.

LESSON XI.—Third Quarter.

Notes on Matthew, Chapter xi. 1-12.

BY L. D. BARROWS, D. D.

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works which Jesus did, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up; and the poor have the gospel preached to them;

6 And blessed is he, whosoever shall not be offended in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

8 But what went ye out for to see? A prophet? yes, I say unto you, and more than a prophet?

9 For this is he of whom it is written, Behold, I send my messenger before the face, which shall prepare thy way before thee.

10 Verily I say unto you, Among them that are born of women, there has not risen a greater than John the Baptist. Notwithstanding, he is least in the kingdom of heaven is greater than he.

JESUS AND JOHN.

After the call and commission of the twelve, and the masterly charge and instructions given them in the tenth chapter, so comprehensive, compact, and sweeping, Jesus departed to preach in the cities of Galilee, while the twelve went to their work. This first verse belongs to the preceding chapter.

John had heard in the prison. Matthew now introduces an earlier event in Christ's ministry, supposed to have been in the thirty-first year of His age. The twelve were also called before the Sermon on the Mount; though it would appear from Matthew's record to have been subsequently. Chapters x, xi, xii, xiii, are filled with earlier events than those recorded in chapter x. Herod Antipas had imprisoned John, probably in the fortress of Maschera in Perea, while Jesus was doubtless at Capernaum. John was persecuted and hunted by Herod, as was his prototype, Elijah, by Ahab, each doubtful and restless, but filling important missions. Eighteen months John had been in prison, doubtless communicated with what mighty works Jesus was doing.

Art thou he that should come? implies a doubt in John's mind whether Christ or not was the true Messiah, or was to be followed by some mightier one. Some have supposed he, the herald and harbinger of Christ, divinely appointed, could not be in doubt himself, but sent this inquiry to satisfy and confirm his (John's) disciples. But if, as may be supposed, the prophet did not comprehend the true force of their own predictions of Christ, though divinely inspired; if Christ's disciples, all along their pilgrimage under the Master for three years, failed so signally to comprehend the true character and work of Christ, and deserted him at last, when He was crucified, what is there absurd or strange in the uncertainty of John, who had not yet entered into nor seen at all the light of the new dispensation? It is an easy mistake to suppose that divinely called and inspired men are incapable of being outside of the subjects of their inspiration. John does not recall or question the testimony he had been inspired to give of Jesus; but it is possible, he, too, looked personally, like the disciples subsequently, for a royal Messiah, yet not having become the subject of the new grace.

Go and show John dicates what Jesus understood that the doubt was with John rather than with his disciples; and also, that John was to have no special dispensation of faith given him different from the evidence of other people. His personal salvation, through Christ, must rest on his personal faith, not prophecy; and a faith resting on just such evidences as were given to all who heard and saw him. Christ has no special favorites, but His gospel comes to us who are on one common level of sin, and admits us to one common ground of pardon and purity, and by one common means—faith. If the miracles Christ wrought them, the undoubted record of which we have now, will not inspire faith in Him, no conceivable evidence would. "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead."

And blessed is he whosoever shall not be offended or stumble, because of him. To skeptical and unbelieving minds Christ is a "stone of stumbling," because they do not find or see in him what their unspiritual and undevout minds, worldly and sordid, like to find. So, instead of falling on the stone, with penitential and believing hearts, the stone falls on them and grinds to powder all their hopes and all their peace.

What went ye out into the wilderness to

see? In these four following verses our Lord seems to have designed to convince the Jews of their inconsistency in believing John, but rejecting Him of whom John testified; and at the same time set forth John's true character, in both its weakness and greatness. The force of the whole passage seems to be about this: You went out into the wilderness to see, hear and believe in a man who now trembles and hesitates in his faith, as tremble the reeds shaken by the wind on the banks of the Jordan—a man not clothed in soft and fashionable clothing, but in camel's hair and leather girdle—a man whom you call a prophet, but who, I say unto you, is more than a prophet. John, your prophet, my witness, is honest, truthful, and God's messenger for this our work; but less than the least in the new, spiritual kingdom. Will you believe in him and be baptized of him? (then went ye to him Jerusalem and all Judea, and all the regions round about Jordan, and were baptized of him) Matthew iii. 5), pledging yourselves to believe in the One to come? And now that He has come, you reject Him!

Thus Christ, who was to increase, bears testimony to John, who was to decrease, or whose office and mission were to pass away, after he had prepared the Messiah's way, and borne his decided, bold and effectual testimony of him.

More than a prophet; because he not only predicted, or prophesied, but also declared, what was: "Behold the Lamb of God. He saw the Saviour in person, and in introducing Him, baptized Him, standing in the twilight of both old and new dispensations, and then gave up his life, a martyr to his Lord, though not fully known to him in all the spiritual fullness of His kingdom. John and his mission have been called a kind of bridge between the Old and New Testaments. Himself, "a burning and shining light," he stood nearer the "Light of the World," though he was not that light, than any prophet or patriarch who had preceded him. God accounts men great in proportion as they are godly, or God-like, bearing His image. Hence, none born of women were equal to John at that hour.

Greater than he, however, is the humblest Christian, standing inside the new spiritual kingdom, who can personally testify that Jesus hath power on earth to forgive sins, and has received the baptism given first on the day of pentecost, which completed the inauguration of Christianity as it is.

Dr. Jacobus says: "The Christian economy is so much in advance of that under which John lived and acted, that he who is of comparatively low rank among the teachers here, is greater than John. He has a more advanced position, and teaches, not merely the Messiah come, but CHRIST crucified."

Behold, what honor and exaltation God awards to the humblest believer in His Son!

BORKE LESSON. Sept. 14.  
Seed Thoughts.

(Supplementary.)

1. What was the character of the preceding chapter?

2. When did the transactions recorded in this chapter occur?

3. What resemblance traceable between John and Elijah?

4. By whom, where, and how long had John been imprisoned?

5. How does it appear probable that John doubted about Christ?

6. Why did not Christ answer positively his inquiries?

7. What is the greatest evidence of Christ's Messiahship, and of the divinity of Christianity?

8. What means, Shall not be offended in Me?

9. Why do worldly men stumble at Christ?

10. What is Christ's argument against the Jews for believing John and rejecting Him?

11. Does inspiration cause a man to be infallible?

12. In what was John more than a prophet?

13. In what was he less than the smallest Christian?

14. What is God's standard or criterion of estimating human greatness?

15. What is His corresponding standard of estimating human degradation and guilt?

16. What then is the greatest virtue, and what the greatest sin?

The New York Observer contains an interesting account of a service held by the London Sunday-School Union upon the return of Mr. Fountain J. Hardy, who has, as it is well-known, been visiting our country, and giving particular attention to the management of our Sabbath schools. In his address made at the above meeting, he recounts the results of his observations, and notices the following points as specially awakening his interest:

"First and foremost, and the point from which they all proceeded, he had been pleased to see the intense interest taken in Sunday-schools by the ministers and rank and file of the Christian churches. This was a great blessing. It ought not to be at all wonderful. The Sunday-school is a part of the Church, and the heart of the Church should beat for the young. He was bound to say that in this respect they were in advance of the Christian churches in England. Then the rooms provided for Sunday-schools in England were far behind those here in point of attractiveness. There were some very beautiful Sunday-school buildings in England, but many of them were below the mark. They were not provided with elegant furniture, and he did not know of a single one that had a carpet. He was also pleased to find here that all classes of people send their children to Sunday-school. This point had been strongly urged by Mr. Murray, and he was pleased to see the intense interest taken in Sunday-schools by the ministers and rank and file of the Christian churches. This was a great blessing. It ought not to be at all wonderful. The Sunday-school is a part of the Church, and the heart of the Church should beat for the young. He was bound to say that in this respect they were in advance of the Christian churches in England. Then the rooms provided for Sunday-schools in England were far behind those here in point of attractiveness. There were some very beautiful Sunday-school buildings in England, but many of them were below the mark. They were not provided with elegant furniture, and he did not know of a single one that had a carpet. He was also pleased to find here that all classes of people send their children to Sunday-school. 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The Farm and Garden.  
SELECTED FOR ZION'S HERALD.

[From that admirable publication, *Vick's Florist Guide*, we take the following timely hints. To those who do not see this useful work, we suggest that they forward to James Vick, Rochester, N. Y., a dollar for some of his bulbs or seeds, which will be forwarded free of postage, and the remittance will constitute the sender also a subscriber for *The Guide*.]

**CULTURE OF BULBS.** — The treatment of bulbs is so simple, and the result so satisfactory, that it seems exceeding strange that they are not far more generally cultivated. Not one garden in ten thousand, even of those of some pretensions, has a dozen good tulips; and those who invest a dollar or two in good hardy bulbs are pretty sure to eclipse all their neighbors. One reason why bulbs are not more cultivated, is that they must be planted in the autumn; and the majority of amateur gardeners do not wake up to the importance of providing plants for their gardens until the pleasant days of spring woo them to the garden; and then, when many of the bulbous plants are in full flower, and should not be moved, often send their orders. Those who wish a show of bulbous flowers in the spring, must make their selection, prepare the ground, and plant in the autumn.

Any fair garden soil will grow bulbs well, if drained so that the water will not lie on the surface for any length of time, or the bulbs will rot. The soil should be dug deep; and stiff from too much clay, a liberal dressing of sand will be of great benefit. Before winter sets in, cover the beds with leaves — five or six inches in depth; or if the leaves cannot be obtained, coarse manure will answer.

It is in the house, in the winter, that bulbs afford the greatest pleasure. A few dozen hyacinths, tulips, crocuses, etc., will furnish useful recreation for months. From the planting of the bulbs until the last flower has faded, there is continued excitement. The unfolding of each leaf and bud is watched with the most pleasurable and unabated interest by all members of the family. By the exercise of a little taste, a great deal of pleasure can be derived from the cultivation of bulbs in winter, and at very little cost. Get a shallow box and fill it with sandy earth mixed with moss finely broken up. Then plant a row or two of crocuses on the outside, and fill up with tulips, narcissus, hyacinths, etc., making a miniature bulb garden. After planting, the whole can be covered with moss, such as is found on logs in damp woods. The plants will find their way through the moss.

Bulbs, when flowered in the house, should be kept in a room a few degrees above freezing. A temperature of 70 to 75 degrees causes them to bloom too early, and the flowers will soon fade. A good arrangement is to keep them in a parlor or some spare room not frequently used, and which is usually kept pretty cool. They will then mature slowly, and keep in perfection a long time. A few may be brought into the sitting-room, placed on the dining-table occasionally, or may be even taken to church for special occasions where floral decorations may be needed, and returned to their places as soon as possible.

**SEEDS FOR FALL PLANTING.** — Many of our hardy annuals and perennials do the best if sown in the autumn. The perennials should be sown so early as to make a fair growth before winter sets in. Then they will flower the next summer. If plants are very weak they will not always bear the winter. The hardy annuals generally do best sown rather late, so that the seed will remain in the ground and be ready to start at the first approach of spring. Some kinds thrive in the cold, wet weather of spring, that would almost refuse to grow when the season is more advanced. The soil for seeds or plants during the winter season should be dry. The others may be sown any time before winter sets in. Floriculturists in the Southern States will find it to their interest to sow all hardy and half-hardy annuals in the autumn, as well as perennials, as they give much better flowers than if sown in the spring.

**VEGETABLES.** — A few of the vegetables require autumn planting. Asparagus is a hard seed, slow to germinate, and is best sown late, just before winter sets in, and an early, strong growth will be the result next season. Lettuce, sown from September to November will make strong, early plants, either for maturing where they are sown, or for transplanting. A little protection from a frame, or plants during the winter season should be dry. The others may be sown any time before winter sets in. Floriculturists in the Southern States will find it to their interest to sow all hardy and half-hardy annuals in the autumn, as well as perennials, as they give much better flowers than if sown in the spring.

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**WASHING WAGONS.** — Most persons who own and use carriages or wagons, doubtless think they know how and when to use them; but a few hints from *The Carriage Journal* may be of service.

Sir Henry Rawlinson has discovered from one of the clay tablets found at Babylon lately, that the name "Evil Merodach" signifies "Merodach's man" (or servant).

The recently-opened silver mines of Utah are very prolific, and the great increase in production will cause silver to depreciate so as to bring it on a par with the present paper currency, it is frequently washed.

When a wagon is badly covered with dirt, if it is best to soak the dirt loose by wetting it with a large sponge, but not rubbing it. In cities, where water can be forced through a pipe, the sponge need not be used until the bulk of the dirt has run off, then use the sponge, commencing at the upper portion of the body, and do not wash over too much surface at a time, as the water should never be allowed to dry on the body; after washing with a sponge, take clean water and a chamois skin, and wash and dry immediately with the chamois. After the body is washed, wash the carriage part and then the wheels. In washing the wheel be careful to clean the dirt out from between the spokes, and wipe perfectly dry. Immediately after using a carriage in hot weather, the leather and trappings should be dusted off, and the paint well washed and wiped as directed, using soft water if possible, but never using salt water, as has been recommended by some who are afraid that the supply of water will give out in many of our cities if it is used for other than drinking purposes. Careful washings will tend to harden the varnish, remove the particles of dust that would otherwise bed themselves in the paint, and keep the carriage fresh and clean. The leather top should also be wiped off, and an oiled cloth be rubbed over immediately after the leather has been dried with the chamois, it will do much toward preserving the lustre of the leather, and preventing it getting hard and shrinking. After washing, always rub the plated work with a woolen cloth that has a little rottenstone on it. Many a dollar in expense and much annoyance from having a soiled carriage may be saved by thus caring for it.

**HEALTHFULNESS OF LEMONS.** — When the people feel the need of an acid, if they would let vinegar alone and use lemons or sour apples, they would be just as well satisfied and receive no injury. And a good suggestion may not come amiss as to a good plan when lemons are cheap in the market.

A person should in those times purchase several dozen at once, and prepare them for use in the warm days of spring and summer, when acids, especially citric and malic, or the acids of lemons and ripe fruits, are so grateful and useful. Press your hand on the lemon, roll it back and forth briskly on the table to make it squeeze more easily, then press the juice into a bowl or tumbler, never into tin; strain out all seeds, as they give a bad taste; remove all the pulp from the peels, and boil in water, a pint for a dozen pulps, to extract the acid. A few minutes boiling is enough; then strain out the juice of the lemons; put a pound of white sugar to a pint of juice, boil ten minutes, bottle it, and your lemonade is ready. Put a table spoonful or two of this lemon syrup in a glass of water, and you have a cooling, healthful drink.

**Obituaries.**

Fell asleep in Jesus, July the 7th, 1873, MIRIAM, wife of Mr. Eben H. Blake, aged 56 years, 10 months, and 9 days. She was converted under the labors of Rev. Mrs. Thwing, and joined the Methodist Episcopal Church in 1841, when she remained a faithful worshiper until the death of Sister Blake, the Methodist Church in Gorham, Me., loses one of its most devout, amiable and intelligent members. Her son, Mr. E. H. Blake, is a man very severe, but all born with patience and resolution to the will of God. "The memory of the just is blessed."

At Shrewsbury, August 6th, ARTHUR WARREN, only child of Levi and Mary F. Houghton, aged 1 month and 22 days. We miss thee, our darling.

Died in Jay, Maine, February 18th, 1873, of disease of the brain, HENRY PARKER, aged 71 years.

In the death of Mr. Parker, his townsmen have lost an able and worthy citizen, who, by his upright conduct, his charity, and his frankness, won the respect and esteem of all who knew him. To a clear discriminating mind he united a gentle, affectionate heart; and as neighbor, friend, husband and father, he was emphatically faithful, tender and true.

He was for many years a consistent member of the Methodist Episcopal Church, to which he witnessed his devotions by the variety of responsible service which it is his peculiar privilege to render. His health and prosperity and conduct in his business relations, won the respect and esteem of all who knew him. To a clear discriminating mind he united a gentle, affectionate heart; and as neighbor, friend, husband and father, he was emphatically faithful, tender and true.

It is timely we will cure Colds, Croup, Diphtheria, Quinsy, &c. Fever and Ague, and other complaints incident to our western and southern climate.

Nervous pain, Sick Headache and Rheumatism are cured by this medicine when all other remedies fail.

The great value and usefulness of this medicine are well known, and it is equal to all remedies and counterfeits than any other medicine. The general sale of Dr. Ransom's & Son's Private Revenue Remedy, and Dr. J. B. Miller's Magnetic Balm is known to all.

Examine closely and buy none but the genuine, sold by all Druggists. Price 25 cents per bottle.

**D. RANSON, SON & CO., Proprs., BUFFALO, N. Y.**

See local notice.

**DR. J. B. MILLER'S UNIVERSAL MAGNETIC BALM.**

This medicine may with propriety be called a "Universal Remedy," as it is fast superseding all other remedies in the treatment of all diseases.

It is particularly useful in all cases of Magnetic Influence, Nervousness, &c.

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## Business Notices.

**Best and Oldest Family Medicine.**—*Same* **Great Liver Tonic**—a punchy Vegetable **Cathartic and Tonic**—for Dyspepsia, Constipation, Debility, Sick Liver, Ulcers, &c., and all **derangements of Liver, Stomach and Bowels.** Ask **your Druggist** for it. **Beware of Imitations.**

**E. D. SPEAR, M.D.,**  
THE OLD INDIAN DOCTOR,  
SO MUCH CELEBRATED FOR HIS REMARKABLE  
HEALING POWERS.  
Office, 713 Washington Street, Boston.  
Consultation free of charge.

**DON'T THROW AWAY YOUR MONEY.**—*To the Public.*—For over 25 years Dr. Tobias' Venetian Liniment has been sold; every bottle has been warranted to be a wonder. Thousands of certificates of its wonderful curative properties can be seen. It will do all, and more, that can be recommended. It is perfectly safe to take internally. See oath with every bottle. Price, 25 cents. **Cap.** Dyer, 100 Washington Street, Boston. **Sea Sickness, Chronic Rheumatism, Sprains, Old Sores, Cuts, etc.** Depot, 10 Park Place, New York.

## The Secular World.

## LATEST NEWS.

Lancaster, N. H., has been visited with frost every month this year.

The patrons of husbandry have now two granges in New Hampshire.

Lead has been found in considerable quantities on Bird Mountain, in Castleton, Vt.

The Secretary of the Treasury has authorized the sale of six millions of gold at New York.

President Watson, of the Erie Railroad, sails for England soon, to negotiate a loan for his road.

M. Edmund About takes the place of the late M. Philarete Chasles, a Paris correspondent to *The London Atheneum*.

The city of Augusta, Me., has appropriated \$1,500 for the Belfast sufferers, and private contributions will swell the amount to \$2,000.

The Spanish Cortes has refused by a vote of 119 to 42 to grant amnesty to the insurgents.

British Columbia is not entitled to the benefits of the Treaty of Washington, so far as the free importation of fish and fish-oil is concerned.

The burning of the steamship Lucy at sea, forty-five miles off Cape Carnaval on the 15th of August, is reported.

Nineteen persons were convicted of murder at the recent sitting of the United States District Court at Fort Smith, Arkansas.

A heavy shock of earthquake was felt in a portion of California Friday afternoon.

A new route for Southern travel will be opened, by an air line road from Richmond to Atlanta.

The latest reports are that twenty-seven sail of Gloucester fishermen are ashore at the Magdalen Islands, seventeen of which can be launched by ways and steamers.

It further appears that Rodman has swindled the Long Island Club of \$10,000. The city of Brooklyn is said to be amply secure from any loss. Rodman has been lodged in jail, in default of \$5000 bail.

A gentleman was complimenting a pretty young lady in the presence of his wife. "It is lucky I did not meet Miss Hopkins before I married you, my dear." "Well, yes, it is extremely lucky—for her," was the dry rejoinder.

A telegram from Liverpool announces the loss of the British ship Telemor, and a portion of her crew drowned.

It is said that immense quantities of lead have been found in Baxter Springs, Kan., near the surface.

Late advices from the Fiji Islands state that a rebellion broke out there, and the rebels have murdered a number of whites.

It is estimated that the hail storm of last week in the Connecticut river valley, destroyed fully \$100,000 worth of tobacco.

William O. Blackman, who escaped from the Wiscasset jail on Friday of last week, was arrested in Boston a week after.

The Chicago Swede Methodists have printed a song service for camp-meeting use. It contains a judicious selection of Methodist hymns.

Joseph Daniels shot Miss Carrie Demmons at Montpelier, Vt., Friday, 29th, wounding her seriously, and afterward shot and killed himself.

It is said that Senator Ferry, of Michigan, will be elected temporary president of the United States Senate, instead of Senator Carpenter.

The Japanese students in America and throughout Europe have been recalled by the government of Japan to undergo an examination, their progress being satisfactory.

Twenty thousand people attended the camp-meeting at Perry's Vineyard, Sunday. It closed Monday. The Sterling and Epping camp-meetings closed on Saturday.

The King of the Sandwich Islands is reported to be anxious to enter into a reciprocity treaty with the United States, and to cede Pearl harbor to us as a naval station.

The number of Jewish synagogues in Philadelphia is 8, in New York 26, the census of 1870 giving 152 as the total number in the country. One is to be built immediately in Kalamazoo, Mich.

It is said that about 100 of the expelled German Jesuits have a refuge in Dilton Hall, near Widnes, England, which a Catholic lady, Mrs. Stapleton Bretherton, has placed at their disposal.

The investigation of the Wawasseet disaster resulted in recommending the prosecution of unlicensed officers, and the captain and mate especially, and that the license of the engineer be revoked for being in employment foreign to his duties.

The clergy of all the Romish Churches in Pennsylvania, together with those of North Carolina, attended the pastoral retreat, in conjunction with the Balaclava clergy in that city, on the 26th of August, and closing September 2nd. The object is to enable the clergy to devote themselves exclusively to religious exercises.

The *Daily News* pays a high compliment to the "Allen Mission" of Portland, founded by that earnest philanthropist, Capt. Starkevant, and carried out on the principle that "temperance is a part of religion." The captain has the large-heartedness of a sailor, as he is, and the energy and zeal of a Howard in the good work of this organization.

It is said that Pio Nino is going to create some American cardinals; but it might be more to the purpose, if the *Northern Ohio Journal* says, if he would send us a cargo of the cardinal virtues instead.

The President has approved the verdict of the military commission appointed for the trial of the Modoc assassins, charged with the murder of Gen. Canby and Commissioner Thompson, and ordered the sentence to be carried into effect on the third day of next October.

The collection of American journals and other periodicals, made by E. Steiger, of New York, and for which a medal of merit was awarded at the Vienna Exposition, comprises 6,000 specimen copies, and is done up in 119 uniform volumes.

Lieutenant J. L. Pierce, of Machias, Me., has been appointed Inspector of Customs in place of Captain B. T. Plummer, of Addison, and the office removed from Addison to Jonesport.

A nickel mine has been opened in Westmore Common, Vt., which promises to pay well. An analysis shows that it contains gold enough to pay for the working, aside from the nickel.

R. R. Wright has been chosen Treasurer *pro tem.*, and the Principalship is divided between two of the Professors until Dr. Cooke recovers fully at Wilbraham.

Mr. James Baird, of Auchmuty, in Scotland, has established a trust of \$2,000,000 to be called after his name, and to be devoted to religious education in connection with the Church of Scotland.

It is reported that 50 American fishing vessels were lost off the north side of Prince Edward Island, and that only 18 lives were saved out of all the crews, but none of the late arrivals at this port credit the rumor.

The fair of the Hampshire Agricultural Society will be held at Hampshire Park, Amherst, September 30 and October 1. Dr. Noah Cressy of Middle-town, Conn., delivers the address.

The French Government has decided, in view of the scarcity of breadstuffs in France, to exempt from bonding duties and surtax all corn imported into France.

The strike of the coal miners along the Pennsylvania Railroad has ended in a compromise between the strikers and their employers.

It is now expected that Messrs. Wise, Donaldson and Lunt will set sail on Wednesday, the 10th inst. The ascension will be made from the Capitoline Grounds, Brooklyn.

There is a rumor that Don Alphonse, Prince of Austria, will soon proclaim his succession to the throne of Spain. The Carlists at Cartagena are more defiant than ever. They have hoisted the black flag. A defeat of the Carlists under Saball is reported. The Republican government is powerless to prevent the frequent landing of arms for the Carlists.

The diamonds seized by the New York Custom House officers from Mr. Lancaster, of Chicago, have been appraised at \$16,000. They are retained by the authorities, and Mr. Lancaster has been referred to the Secretary of the Treasury.

It is stated that in all the country between the valley of the Truckee and Salt Lake, some 600 miles, there lived, when the Central Pacific Railroad was commenced, but one white man. Its civilized population is now nearly 100,000.

At Lima, Peru, on the Fourth of July the American engineers employed on the Arago railroad hoisted the stars and stripes knee deep in sand at the summit of the highest peak of the Cordilleras, and the highest point ever reached by the United States flag.

The island of Campe, N. B., is now said to be the sole property of Capts. James M. Hill, of Portsmouth, and Charles Emery, of Boston. It has 12,000 acres, two thirds of it forest land. A portion of it will be at once put in the market, and a hotel will be built.

The mutinous artillerymen of the Wilson Sewing Machine Company have been tried, twelve are sentenced to death, and thirty to transportation. Don Carlos issues a stringent order against interference with railroad communication, on penalty of death for its violation. The telegraphic line in the northern provinces are being repaired. The government believes that the Carlists and insurgents are acting in concert.

At the recent Literary Fund dinner in London, Mr. Tom Taylor, the dramatist, said that during his twenty-two years of official life, his literary work was chiefly done "in the invaluable three hours before breakfast." To this it may be added that George Elliott's favorite time for composition is from the morning till nine; and Mr. Anthony Trollope "breaks the back of the day," as Sir Walter Scott has it, by improving the same shining hours.

WILSON SEWING MACHINE COMPANY. Cleveland, O., August 18, 1873.

THE ORANGE JUDD COMPANY.

THE Publishing House of Orange Judd & Company was originated by Mr. JUDD some twenty years ago, and was conducted by him as sole proprietor. Seven or eight years since he invited into copartnership Messrs. L. A. Chase and S. Burnham, Jr., and under this general management the *American Agriculturist* became the leading Agricultural Journal of the world. The Book-publishing business has also increased to very large dimensions, and the Weekly Illustrated Family Paper, *HEARTH AND HOME*, has become an established success. The firm is now still further enlarged by inviting into it Mr. A. P. MILLER, of Toledo, O., who has for many years the enterprising publisher of the *Toledo Blade*, and under whose management that paper became the leading Journal of the West. To give perpetual stability to the new firm, and prevent any disarrangement by the death of any one of so large a number of partners, the business has been incorporated as the ORANGE JUDD COMPANY, with Orange Judd, President; C. C. North, 1st Vice President; A. P. MILLER, 2d Vice President; L. A. Chase, Treasurer; and Samuel Burnham, Jr., Secretary.

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## A GRAND MEDAL FOR CLEVELAND.

The Wilson Sewing Machine Takes the Grand Prize at Vienna.

Three separate dispatches from Vienna combine to dispel all doubt as to what sewing machine has won the first honors of the great Exposition. The first was a special to the New York press on Monday, and was as follows:

VIENNA, August 15, 1873.

The Wilson shuttle sewing machine was awarded the grand prize at the Vienna Exposition for being the best sewing machine.

The second was the regular Associated Press report, compiled from a long special to the New York *Herald*, in which the "Wilson Sewing Machine of Cleveland, Ohio," was named as among the exhibitors which received "medals for merit," the highest class of premiums awarded at the Exposition. Sold by Drygists at 25 cents a vial.

The third was a private cable telegram received yesterday from Vienna by Mr. Wilson himself, which was as follows:

VIENNA, August 19.

You have received five medals—two for merit and three co-operative.

The meaning of this is that the Wilson machine has received the grand medal as the best sewing machine, and a second medal as the machine best manufactured; that is, embodying the best mechanical workmanship. Besides these, Mr. George W. Baker, Assistant Superintendent of the Wilson Sewing machine Company, receives a special medal for excellence of workmanship on the machine; Mr. Williams of this city receives a medal for best sewing on leather, done by the Wilson; and Miss Brock and Miss De Lussey receive still another medal for best samples of family sewing and embroidery, done on the Wilson machine. This sweeps the entire board. Not only has the Wilson sewing machine been pronounced the most capable and efficient sewing machine in the world, but its work, on both dry goods and leather, is pronounced superior to that of all other machines. This verdict at a World's Fair, where all the leading sewing machines of both continents have competed before a thoroughly competent committee for more than three months, is the most complete triumph ever won by a sewing machine. We congratulate Cleveland on this admirable result. The people of the United States can henceforth be assured that in buying the Wilson machine for \$20 less than any other first-class sewing machine offered, they are purchasing the best sewing machine ever offered to the public. It is the people's own machine made to do the people's work, and offered at a price which every one can afford to pay. It is the people's machine which has won this triumph; the judgment of the Vienna Committee only confirms the verdict that the masses had long ago reached by actual experience.—*Cleveland Daily Leader*, August 20.

BOGUS VIENNA PREMIUMS.—As we have taken all of the GRAND MEDALS awarded to sewing machines and work done on sewing machines at the Vienna Exposition, which fact has been announced in the newspapers by the Associated Press telegrams (*over which we have had no control*), and consequently is unquestionable evidence, we deem it due to ourselves to caution the public against the BOGUS CLAIMS, and paid advertisements of our vanquished competitors.

THE WILSON SEWING MACHINE COMPANY. Cleveland, O., August 18, 1873.

THE ORANGE JUDD COMPANY.

THE Publishing House of Orange Judd & Company was originated by Mr. JUDD some twenty years ago, and was conducted by him as sole proprietor. Seven or eight years since he invited into copartnership Messrs. L. A. Chase and S. Burnham, Jr., and under this general management that paper became the leading Agricultural Journal of the world. The Book-publishing business has also increased to very large dimensions, and the Weekly Illustrated Family Paper, *HEARTH AND HOME*, has become an established success. The firm is now still further enlarged by inviting into it Mr. A. P. MILLER, of Toledo, O., who has for many years the enterprising publisher of the *Toledo Blade*, and under whose management that paper became the leading Journal of the West. To give perpetual stability to the new firm, and prevent any disarrangement by the death of any one of so large a number of partners, the business has been incorporated as the ORANGE JUDD COMPANY, with Orange Judd, President; C. C. North, 1st Vice President; A. P. MILLER, 2d Vice President; L. A. Chase, Treasurer; and Samuel Burnham, Jr., Secretary.

At the recent Literary Fund dinner in London, Mr. Tom Taylor, the dramatist, said that during his twenty-two years of official life, his literary work was chiefly done "in the invaluable three hours before breakfast." To this it may be added that George Elliott's favorite time for composition is from the morning till nine; and Mr. Anthony Trollope "breaks the back of the day," as Sir Walter Scott has it, by improving the same shining hours.

A Conference of Evangelical Christians is to be held in Galt, Ontario, from the 16th to the 18th of September, to consider important questions relating to the higher aspects of revealed truth, Christian work, etc. Some eminent men from different parts of the country, as well as from Great Britain, are expected to be present, among them, the Rev. Wm. Reid, author of "The Blood of Jesus."

As the result of the railroad agitation recently, through freights to the East have been lowered materially. The Toledo Wabash and Western road reduces its rates from Illinois to New York to 48 cents per 100 pounds for first and second class; third and fourth class, to 60 cents 100 pounds; special classes, 30 cents per 100 pounds.

HOW TO BREAK UP A BAD COUGH.

Take a teaspoonful of Dr. Miller's Medicinal Balsam in a teacupful of warm swinefat water, and go to bed. It will throw you into a sweat, and you are all right in the morning. 25 cents per bottle.

See advertisement in another column.

WHY COUGH YOURSELF TO DEATH?—A few doses of Dr. Ransom's Hive Syrup and Tolu, or Honey Syrup, will stop your cough and heal your lungs. Physicians use and prescribe it. Only 35 cents per bottle.

See advertisement in another column.

PENNY DOLLARS pay for a quarter's instruction in any department, under the most eminent masters, and for collateral advantages, including a library of 1,000 volumes, and a room for study, for \$1000. Send post-paid, to THE NEW ENGLAND CONSERVATORY OF MUSIC, Boston, or to the School of the Arts, 10 Cornhill, Boston.

THE NEW ENGLAND CONSERVATORY OF MUSIC.

FIFTEEN DOLLARS pay for a quarter's instruction in any department, under the most eminent masters, and for collateral advantages, including a library of 1,000 volumes, and a room for study, for \$1000. Send post-paid, to THE NEW ENGLAND CONSERVATORY OF MUSIC, Boston, or to the School of the Arts, 10 Cornhill, Boston.

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